





The Form and Order of the

(3.)

CORONATION

O F

CHARLES the II.

KING OF

SCOTLAND,

TOGETHER

VVith the Sermon then Preached, by Mr.
Robert Douglas &c. and the Oath then
taken, with several Speeches made.

As it was Acted and done at Scoone, The first
day of *January*, 1651.

1 Chron. 29. 23.

*Then Solomon sate on the Throne of the Lord as King, instead of David his Father,
and prospered, and all Israel obeyed him.*

Proverbs 20. 8.

*A King that sitteth in the Throne of Judgement, scattereth away all evill with his
eyes.*

Proverbs 25. 5.

*Take away the wicked from before the King, and his Throne shall be established in
righteousness.*

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Imprinted by *James Brown*; And Re-printed at London, and
are to be sold at the several Book-sellers shops, in
London and Westminster-Hall. 1660.



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CORONATION OF

Charles the Second,

KING of Scotland, England, France and

Ireland; Done at Scoone, The first day of January, 1651.

First the Kings Majesty, in a Princes Robe, was conducted from his Bed-Chamber, by the Constable on his right-hand, and the Marshall on his left-hand, to the Chamber of Preience; and there, was placed in a Chair, under a Cloath of State, by the Lord of *Angus*, Chamberlain appointed by the King for that day; and there, after a little repose, the Noblemen, with the Commissioners of Barons and Boroughs, entered the Hall, and presented themselves before his Majesty.

There after, the Lord Chancellour spoke to the King, to this purpose, *Sir, Your good Subjects desire you may be crowned, as the righteous and lawfull Heir of the Crown of this Kingdom; that you would maintain Religion, as it is presently professed and established, conform to the National Covenant, League and Covenant, and according to your Declaration at Dumfertaling, in August last; Also that you would be graciously pleased to receive them under your Higbness Protection, to govern them by the Laws of the Kingdom, and to defend them in their Rights and Liberties, by your Royal Power, offering themselves in most humble manner to your Majesty, with their Vows, to bestow Land, Life, and what else is in their Power, for the maintenance of Religion, for the safety of your Majesties Sacred Person, and maintenance of your Crown, which they intreat your Majesty to accept, and pray Almighty God, that for many years you may happily enjoy the same.*

The King made this Answer, *I do esteem the affections of my good People, more than the Crowns of many Kingdoms, and shall be ready, by Gods assistance, to bestow my Life in their defence; wishing to live no longer, than I may see Religion, and this Kingdom flourish in all happiness.*

There after, the Commissioners of Boroughs, and Barons, and the Noblemen accompanied his Majesty to the Kirk of *Scoone*, in order and rank according to their Quality, two and two.

The Spurs being carried by the Earl of *Eglinton*.

Next, The Sword by the Earl of *Rothes*.

Then the Scepter, by the Earl of *Crauford and Linde say*.

And the Crown, by the Marquesse of *Argyle*, immediately before the King.

Then came the King, with the great Constable on his right-hand, and the

great Marshal on his left-hand, his train being carried by the Lord *Ereskine*, the Lord *Montgomery*, the Lord *Newbottle*, and the Lord *Macblane*, four Earls eldest Sons, under a Canopy of Crimson Velvet, supported by six Earls Sons, to wit, the Lord *Drummond*, the Lord *Carnegie*, the Lord *Ramsay*, the Lord *Johnston*, the Lord *Breckin*, the Lord *Ister*, and the six Carriers supported by six Noble-mens Sons.

Thus the Kings Majesty entereth the Kirk.

The Kirk being fitted, and prepared with a Table, whereupon the Honours were laid, and a Chair set in a fitting Place for his Majesties hearing of Sermon, over against the Minister, and another Chair on the other side when he sate and received the Crown, before which there was a Bench decently covered, as also Seats about for Noblemen, Barons and Burgeffes.

And there being also a Stage in a fit place erected of 24. foot square, about four foot high from the ground, covered with Carpets, with two Stairs, one from the West, and another to the East; upon which great Stage, there was another little Stage erected, some two foot high, ascending by two steps, on which the Throne or Chair of State was set.

The Kirk thus fittingly prepared, The Kings Majesty entereth the same, accompanied as afore said, and first setteth himself in his Chair, for hearing of Sermon.

All being quietly composed unto attention, Master *Robert Douglas* Moderator of the Commission of the General Assembly, after incalling upon God by Prayer, preached the following Sermon.

A SERMON



A SERMON

Preached at Scoone, Ian. the 1. 1651.

At the CORONATION of

CHARLES the II.

King of Scotland, England, France, and Ireland.

By Master ROBERT DOWGLAS, Minister at EDINBURGH, Moderator
of the Commission of the General Assembly.

2 King. 11. vers. 12, 17.

And he brought forth the Kings son, and put the Crown upon him, and gave him the Testimony, and they made him King, and anointed him, and they clapt their hands, and said, GOD save the King.

And Jehojada made a Covenant between the Lord and the King, and the people, that they should be the Lords people : between the King also and the people.

IN this Text of Scripture, you have the Solemn Enthroning of *Joash* a young KING, and that in a very troublelome time, for *Ataliah* the mother of *Abaziah* had cruelly murdered the Royal Seed, and usurped the Kingdom by the space of six years. Onely this young Princee was preserved by *Jehoshaba* the sister of *Abaziah*, and wife to *Jehojada* the high Priest, being hid with her in the house of the Lord all that time.

Good Interpreters do conjecture, though *Joash* be called the son of *Abaziah*, that he was not his son by nature, but by succession to the Crown. They say, that the race of *Solomon* ceased here, and the Kingdom came to the posterity of *Nathan* the son of *David* : Because 2 Chron. 22. 9. It is said, *The house of Ataliah had no power to keep the Kingdom, which they conceive to be for the want of children in that house ; And because of the absurdity and unnaturalness of the*

the fact; That *Atbaliab* the Grand-mother should have cut off her sons children. I shall not stand upon the matter, Only I may say, if they were *Abaziah* his own children, it was a most unnatural and cruel fact of *Atbaliab* to cut off her own posterity.

For the usurpation, there might have been two motives. 1. It seemeth that when *Abaziah* went to battel, *Atbaliab* was left to govern the Kingdom, and her son *Abaziah* being slain before his return, she thought the Government sweet, and could not part with it; And because the Royal seed stood in her way, she cruelly destroyed them, that she might reign with the greater freedom. 2. She was earnest to set up a false worship, even the worship of *Baal*; which she thought could not be so well done, as by cutting off the Royal race, and getting the sole power in her hand, that she might do what she pleased.

The businessse you are about this day, is not unlike. You are to invest a young King in the Throne, in a very troublesome time: and wicked men have risen up, and usurped the Kingdom, and put to death the late King most unnaturally. The like motives seem to have prevailed with them. 1. These men by falshood and dissimulation have gotten power in their hands, which to them is so sweet, that they are unwilling to part with it; And because the King and his seed stood in their way, they have made away the King, and disinherited his children, that the sole power might be in their hand. 2. They have a number of damnable errors, and a false worship to set up, and intend to take away the Ordinances of Christ, and Government of his Kirk. All this cannot be done, unlesse they have the sole power in their hand, and this they cannot have, till the King and his posterity be cut off. But I leave this, and come to the present solemnity. There is a Prince to be introned, good *Jehada* will have the Crown put upon his head.

It may be questioned, Why they went about his Coronation in a time of so great hazzard, when *Atbaliab* had reigned six years? Had it not been better to have defate *Atbaliab*, and then to have crowned the King? Two reasons may be rendered, why they delay not the Coronation. To Crown the King, was a duty they were bound to; Hazzard should not make men leave their duty. They did their duty, and left the Successe to God. 2. They crowned the young King, to endear the Peoples affections to their own native Prince, and to alienate their hearts from her that had usurped the Kingdom. If they had delayed, the King being known to be preserved, it might have brought on not only compliance with her, but also subjection to her Government, by relying in it, and being content to lay aside the righteous heir of the Crown.

The same is observed in our case, and many wonder that you should Crown the King in a dangerous time, when the Usurpers have such power in the Land. The same reasons may serve to answer for your doing. 1. It is our necessary duty to Crown the King upon all hazzards, and to leave the successe to God. 2. It appeareth now, it hath been too long delayed. Delay is dangerous, because of the compliance of some, and treachery of others. If it shall be delay

ed longer, it is to be feared that the most part shall sit down under the shadow of the *Bramble*, the deſtroying uſurpers.

I come to the particular handling of this preſent Text, and to ſpeak from it to the preſent time. I have read the 12, and 17. *verſe*. Becauſe of theſe two which meet together, the Crowning of a King, and his renewing the Covenant. Amongſt many particulars which may be handled from the Text, I ſhall confine my ſelf to theſe five. 1. The Crown, *He put the Crown upon his head*. 2. The Teſtimony, *He gave him the Teſtimony*. 3. The anointing, *They anointed him*. Theſe three are in the 12 *verſe*. As for that which is ſpoken of the peoples joy, we ſhall give it a touch when we come to the peoples dutie. 4. The Covenant between God, and the King, and the people, *Jebojada made a Covenant between God and the King, and the people, that they ſhould be the Lords people*. 5. The Covenant between the King, and the people, *Between the King alſo and the people*; both in the 17. *verſe*.

First, The Crown is put upon his head. A Crown is the moſt excellent badge of Royal Majeſty. To diſcourſe on Crowns in a State way, I ſhall leave unto States-men, and lay only theſe three before you of the Crown.

1. In putting on of the Crown, it would be well faſtened. For Kings Crowns are oftentimes tottering; and this is a time wherein they totter. There are two things which make Kings Crowns to totter, Great ſins, and great commotions and troubles, Take heed of both.

1. There are many Sins upon our King and his Family. Sin will make the ſureſt Crown that ever men ſet on, to totter. The Sins of former Kings, have made this a tottering Crown. I ſhall not inſiſt here, ſeeing there hath been a ſolemn day of Humiliation through the Land, on Thursday laſt, for the ſins of the Royal Family. I wiſh the LORD may bleſſe it; and deſire the King to be truly humbled for his own ſins, and the ſins of his Fathers houſe, which have been great. Beware of putting on theſe ſins with the Crown; For if you put them on, all the well-wiſhers to a King in the three Kingdoms will not be able to hold on the Crown, and keep it from tottering, yea, from falling; LORD, take away the controverſie with the Royal Family, that the Crown may be faſtened ſure upon the King head, without falling or tottering.

2. Troubles and Commotions in a Kingdom, make Crowns to totter. A Crown at the beſt, and in the moſt calm times, is full of trouble, which if it were well weighed by men, there would not be ſuch hunting after Crowns. I read of a great man, who conſidering the trouble and care that accompanied a Crown, ſaid, he would not take it up at his foot, though he might have it for taking. Now if a Crown at the beſt be ſo full of troubles, what ſhall one think of a Crown at the worſt, when there are ſo great commotions, wherein the Crown is directly aimed at? Surely it muſt be a tottering Crown at the leaſt, eſpecially when former ſins have brought on theſe troubles. As the remedie of the former is true Humiliation, and turning unto GOD; ſo the remedie of the latter, is *Pſal. 21. 3.* (ſpeaking of Davids Crown) *Thou ſetteſt a Crown of pure Gold*.

Gold upon his head. GOD set on *Dauids Crown*, and therefore it was settled notwithstanding of many troubles. Men may set on Crowns, and they may be thrown off again: but when GOD setteth them on they will be fast. Enemies have touched the Crown of our King, and casten it off in the other Kingdom, and have made it totter in this Kingdom; Both the King who is to be crowned, and you who are to crown him, should deal earnestly with GOD, to set the Crown on the Kings head, and to keep it on against all the commotions of this cruel generation.

2. A King should esteem more of the people he reigneth over, than of his Crown. Kings use to be so taken up with their Crowns, that they despise their people. I would have a King following CHRIST, the King of his people, who faith of them, *Ise. 63. 2. Thou shalt be a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of thy God.* CHRIST counteth his people his Crown and Diadem; So should a King esteem the people of the Lord, over whom he ruleth, to be as his Crown and Diadem; take away the people, and a Crown is but an empty simbole.

3. A King, when he getteth his Crown on his head, should think at the best, it is but a fading Crown. All the Crowns of Kings are but fading Crowns: therefore they should have an eye upon that Crown of glory that fadeth not away, *1 Pet. 5. 4.* and upon a Kingdom that cannot be shaken, *Heb. 12. 28.* that Crown and kingdom belongeth not to Kings as Kings, but unto believers; and a believing King hath this comfort, that when he hath endured a while, and been tryed, he shall receive the Crown of Life, which the Lord hath promised to them that love him.

II. The second thing in this Solemnity, is the Testimony; by this is meant the Law of GOD, so called, because it testifieth of the Mind and Will of GOD. It was commanded *Deut. 17. 18, 19. When the king shall sit upon the throne of his kingdom, he shall write him a Copy of the Book of the Law, and it shall be with him, that he may read therein all the dayes of his life.* The King should have the Testimony for these three main uses.

1. For his information in the waies of God, *Deut. 17. 19.* This use of the King, having the Book of the Law is exprest, *That he may learn to fear the Lord his God.* The reading of other books may do a King good for Government, but no book will teach him the way to salvation, but the book of GOD. CHRIST biddeth Search the Scriptures, for in them ye think to have eternal life, and they resist of me, *Joh. 5. 39.* He is a Blessed man who meditateth in the Law of the Lord day and night, *Psal. 1. 1, 2.* King David was well acquainted herewith, as appeareth *Pl. 119.* Kings should be well exercised in Scripture. It is reported of *Alphonso King of Aragon*, that he did read the Bible fourteen times, with glosses thereupon. I recommend to the King, to take some hours for reading holy Scripture; It will be a good means to make him acquainted with GODS Minde, and with CHRIST a Saviour.

2. For his direction in Government Kings read books that they may learn to govern well, which I condemn not; but all the books a King can read, will

not make him govern to please GOD, as this book. I know nothing that is good in Government, but a King may learn it out of the book of GOD. For this cause *Joshua* is commanded, *Josh. 1. 8.* That the Book of the Law shall not depart out of his mouth: and he is commanded to do according to that is written therein. He should not only do himself that which is written in it, but do and govern his people according to that is written in it, King *David* knew this use of the Testimony, who said, *Pf. 119. 24.* Thy testimonies are my delight, and my Counsellours. The best counsells that ever a King getteth, are in the book of GOD: yea the testimonies are the best and surest Counsellors, because although Kings Counsellors be never so wise and trusty, yet they use not to be so free with a King as they ought: but the Scripture will tell Kings very freely both their sinne, and their duty.

3. For preservation and custody: the King is *Custos utriusque tabulae*, The keeper of both tables. Not that he should take upon him the power either to dispence the Word of GOD, or to dispence with it: But that he should preserve the Word of God, and true Religion according to the Word of God, pure, intire, and uncorrupted, within his Dominions, and transmit them so to posterity, and also be carefull to see his Subjects observe both tables, and to punish the transgressors of the same.

III. The third thing in this solemnity is the anointing of the King. The anointing of Kings was not absolutely necessary under the Old Testament, for we read not that all the Kings of *Judah* and *Israel* were anointed. The *Hebrews* observe that anointing of Kings was used in three cases. 1. When the first of a Family was made King, as *Saul*, *David*. 2. When there was a question for the Crown, as in the case of *Solomon* and *Adonijah*. 3. When there was an interruption of the lawfull succession by usurpation, as in the case of *Joash*, there is an interruption by the usurpation of *Athaliah*; therefore he is anointed. If this observation hold, as it is probable, then it was not absolutely necessary under the Old Testament; and therefore far lesse under the N. w.

Because it may be said, That in our case there is an interruption by usurpation, Let it be considered; That the anointing under the Old Testament was typical, although all Kings were not types of Christ; yet the Anointing of Kings, Priests and Prophets, was typical of Christ, and his Offices; but Christ being now come, all these Ceremonies cease. And therefore the Anointing of Kings ought not to be used in the new Testament.

If it be said, Anointing Kings hath been in use amongst Christians, not only Papists and Protestants, as in the Kingdom of *England*, and our late King was Anointed with oyl. It may be replied, they who used it under the New Testament took it from the *Jews*, without warrant. It was most in use with the Bishops of *Rome*, who to keep Kings and Emperors subject to themselves, did swear them to the *Pope*, when they were anointed, (and yet the *Jewish Priests* did never swear Kings to themselves.) As for *England*, although the *Pope* was

casten off, yet the subjection of Kings to Bishops was still retained; for they anointed the King, and sware him to the maintenance of their *Prelatical* dignity. They are here who were witnesses at the Coronation of the late King. The Bishops behaved to perform that rite, and the King behaved to be sworn to them. But now by the blessing of God, *Poperie* and *Prelacie* are removed: The Bishops as limbs of *Antichrist*, are put to the door; Let the anointing of Kings with oyl go to the door with them, and let them never come in again.

The anointing with material oyl, maketh not a King the Anointed of the Lord; for he is so without it. He is the Anointed of the LORD, who by Divine Ordinance, and appointment is a KING: *Isa. 45. 1.* God calleth *Cyrus* his anointed; yet we read not that he was anointed with oyl. Kings are the Anointed of the LORD, because by the Ordinance of the Lord, their authority is sacred and inviolable. It is enough for us to have the thing, though we want the Ceremonie, which being laid aside, I will give some Observations of the thing.

1. A KING, being the Lords Anointed, should be thinking upon a better unction, even that spiritual unction, wherewith Believers are Anointed, which you have, *1 John 2. 27.* The anointing ye have received of him abideth in you; And *2 Cor. 1. 21.* He that hath anointed us, is God who hath also sealed us. This anointing is not proper to Kings, but common to Believers. Few Kings are so anointed. A King should strive to be a good Christian, and then a good King: The anointing with Grace, is better than the anointing with oyl. It is of more worth for a King to be the anointed of the Lord with Grace, than to be the greatest Monarch of the world without it.

2. This anointing may put a King in mind of the gifts wherewith Kings should be endued, for discharge of the Royal calling. For anointing did signify the gifts of Office. It is said of *Saul*, when he was anointed King, *1 Sam. 10. 9* God gave him another heart; And *cap. 11. 6.* The Spirit of God came upon him, It is meant, of a heart for his calling, and a spirit of ability for Government. It should be our desire this day, that our King may have a spirit for his calling, as the spirit of Wisdom, Fortitude, Justice, and other Princely Enduements.

3. This anointing may put Subjects in mind of the Sacre-due of the authority of a King. He should be respected, as the LORDS anointed. There are diverse sorts of Persons, that are Enemies to the authority of King; as 1. *Antibaptists*, who deny there should be King, in the New Testament. They will have no King; no Civil Magistrate. 2. The late *Phocinians*, who speak respectfully of King, and Magistrates; but they take away from them their power, and the exercise of it in the administration of justice. 3. Those who rise against Kings in open Rebellion, as *Asa* and *Sheba*, who said, *What have we to do with David, the son of Jesse? To your Tents, O Israel.* 4. They who do not Rebel openly, yet they despise a King in their heart, like the sons of *Belial*, *1 Sam. 10. last.* Who said of *Saul* after he was anointed King, *Shall this man save us? And they despised him, and brought him no presents.*

1. All these meet in our present age. 1. *Anabaptists* who are against the being of Kings, are very rife: you may find to our great grief, a great number of them in that Army, that hath unjustly invaded the Land; who have trampled upon the authority of Kings. 2. There are also of the second sort, who are secretly *Photinians* in this point, they allow of Kings in profession, but they are against the exercise of their power in the Administration of Justice. 3. A third sort are in open Rebellion, even all that generation which are risen up, not only against the Person of a King, but against Kingly Government. 4. There is a fourth sort who profess they acknowledge a King, but despise him in their heart, saying, *Shall this man save us?* I wish all had *Dauids* tenderneſſe, whose heart did smite him, when he did but cut off the lap of *Sauls* garment, That we may be far from cutting off a lap of that just power and greatneſſe which God hath allowed to the King, and we have bound our selves by Covenant not to diminish.

I have gone through the three particulars contained in the 12 v. I come to the other two in the 17 ver. which appertain also to this days Work; for our King is not only to be Crowned, but to renew a Covenant with God and His People, and to make a Covenant with the People: Answerable hereto there is a twofold Covenant in the words, One between GOD and th^e King, and the People, GOD being the one Partie, the King and the People the other. Another between the King and the People, The King being the one Party, the People the other.

The Covenant with God is the fourth particular propounded to be spoken of. The summe of the Covenant ye may find, 2 *Kings* 23.3. in *Josiah* his renewing the Covenant, *To walk after the Lord, and keep his Commandments and Testimonies with all the heart; and to perform the words of the Covenant.* The renewing of the Covenant was after a great defection from God, and the setting up of a false *Worship*. The King and the people of God bound themselves before the LORD, to set up the True Worship, and to abolish the false, *Scotland* hath a Preference in this before other Nations. In time of Defection, they have renewed a Covenant with GOD, to perform all; and because the King after a great Defection in that Family is to renew the Covenant, I shall mention some particulars from the League and Covenant.

1. We are bound to maintain the *True Reformed Religion*, in Doctrine, Worship, Discipline and Government established in this Kingdome, and to endeavour the Reformation of Religion in the other two Kingdoms, according to the Word of God, and the example of the best Reformed Kirks. By this Article the King is obliged, not only to maintain Religion as it is established in *Scotland*, but also to endeavour the Reformation of Religion in his other Kingdoms; the King would consider well, when it shall please GOD to restore him to his Government there, that he is bound to endeavour the establishment of the Work of Reformation there, as well as to maintain it here.

2. According to the second Article, the King is bound without respect of persons

Persons to exirpate Popery, Prelacy, Superstition, Heresie, Schism and Propb-
nests, and whatsoever shall be found contrary to sound Doctrine, and the power
of Godlinesse, and therefore Popery is not to be suffered in the Royal Family,
nor within His Dominions; Prelacy once plucked up by the root is not to be
permitted to take root again; all Heresie and Error whatsoever must be oppo-
sed by Him to the uttermost of his power; and by the Covenant the King must
be far from Toleration of any false Religion within His Dominions.

3. As the People are bound to maintain the Kings person and Authority in
the maintenance of the True Religion and Liberties of the Kingdom: So the
King is bound with them to maintain the Rights and Privileges of the Parli-
ament, and Libertie of the Subjects, according to the third Article.

4. We are bound to discover, and to bring unto condign punishment, all
such as have been or shall be Incendiaries, Malignants, or evil Instruments in hin-
dering the Reformation of Religion: dividing the King from the People,
or one of the Kingdoms from another, or making any faction or parties a-
mongst the People. Hereby the King is bound to have an eye upon such, and
neither allow of them, nor comply with them; but to concur according to his
Power to have them censured and punished, as is expressed in the fourth Ar-
ticle.

I shall summe up all this, that a King entering in Covenant with GOD,
should do as Kings did of Old, when they entred in Covenant; They and
their people went on in the Work of Reformation, as appeareth here, verse
18. *And all the people of the Land went into the house of Baal, and brake it down, &c.*
and godly Josiab when he entred in Covenant made a thorow Reformation;
There is a four fold Reformation in Scripture, and contained in the League
and Covenant. 1. A Personal Reformation. 2. A Family Reformation.
3. A Reformation of Judicatories. 4. A Reformation of the whole Land:
Kings have had their hand in all the four; and therefore I recommend them to
our King.

1. A Personal Reformation. A King should reform his own life, that he
may be a pattern of godlinesse to others; and to this he is tied by the Cove-
nants. The godly Reformers of Judah were pious and Religious men. A
King should not follow Machiavel his counsel, who requireth not that a Prince
should be truly Religious, but saith, that a shadow of it, and external simu-
lation are sufficient: A devilish counsel, and it is just with GOD to bring a King
to the shadow of a Kingdom, who hath but the shadow of Religion. We
know that dissimling Kings have been punished of God; And let our King
know, that no King but a Religious King can please GOD. David is highly
commended for godlinesse; Hzekiab a man eminent for Piety; Josiab a young
King commended for the tenderness of his heart; when he heard the Law of
the LORD read, He was much troubled before the Lord, when he heard the
Judgements threatned against his fathers house and his people. It is earnestly
wished, that our Kings heart may be tender, and be truly humbled before the
Lord,

Lord for the sins of his fathers house, and of the Land; and for the many evils that are upon that Family, and upon the kingdom.

2. A Family Reformation. The King should reform his Family, after the example of godly Kings. As when he entered in Covenant, spared not his mothers Idolatry. The house of our King hath been much defiled by Idolatry. The King is now in Covenant, and to renew the Covenant; Let the Royal Family be reformed; And that it may be a Religious Family, wherein God will have pleasure, let it be purged, not onely of Idolatry, but of prophane-ry and loosenesse, which hath abounded in it. Much hath been spoken of this matter; but little hath been done in it. Let the King and others who have charge in that Family, think it lieth upon them as a duty, to purge it. And if you would have a Family well purged, and constitute, take David for a pattern in the purgation and constitution of his, Psalm 10. *The forward heart, wicked persons, and slanderers, he will have far from him; but his eyes are upon the faithful of the Land, that they may dwell with him.* If there be a man better than another in the Land, he should be for the King, and his Family. Ye may extend this Reformation to the Court. A prophane Court is dangerous for a King; it hath been observed as a provoking sin in England, which hath drawn down judgement upon King and Court, as appeareth this day. It is to be wished, that such were in the Court, as David speaketh of in that Psalm. Let the King see to it, and resolve with David, Psalm 101. 7. That *He who worketh deceit, shall not dwell within his house: and he who telleth lies, shall not tarry in his house.*

3. Reformation in Judicatories. It would be carefully seen to, that Judicatories be reformed; and that men fearing God, and hating Covetousnesse may be placed in them. A King in Covenant should do as Jehoshaphat did, 2 Chron. 19. 5, 6, 7. *He set Judges in the Land, and said, Take heed what ye do, ye judge not for men, but for the Lord, who is with you in judgement: wherefore now let the fear of the Lord be before you, &c.*

4. The Reformation of the whole Land; The Kings eye should be upon it, 1 Chron. 19. 4. *Jehoshaphat went out through the people from Beersheba to Mount Ephraim, and brought them back to the Lord God of their fathers.* Our Land hath great need of Reformation; For there is a part of it, that hath scarce ever yet found the benefit of Reformation, they are lying without the Gospel. It will be a good work for a Covenanted King, to have a care that the Gospel may be Preached through the whole Land. Care also would be taken that they who have the Gospel, may live suitably thereto.

If a King would be a thorough Reformer, he must be reformed himself; otherwise he will never lay Reformation to heart. To make a King a good Reformer, I wish him these qualifications according to the Truth, and in sincerity, wherewith they report Trajan the Emperour to have been endued. He was 1. Devote at home. 2. Courageous in War. 3. Just in his Judicatures. 4. Prudent in all his affairs. True Piety, Fortitude, Justice and Prudence, are not able qualifications in a Prince, who would reform a kingdom, and reform well.

5. I come now to the fifth and last particular, and that is the Covenant made between the King and the people. When a King is Crowned, and received by the people, there is a Covenant or mutual contract between him and them, containing conditions mutually to be observed. Time will not suffer to insist upon many particulars, I shall onely lay before you three: 1. It is clear from this Covenant, that a King hath not absolute power to do what he pleaseth, he is tied to conditions, by vertue of a Covenant. 2. It is clear from this Covenant, that a people are bound to obey their King in the Lord. 3. I shall present the King with some directions for the right Government of the people who are bound to obey.

1. It is clear, that the Kings power is not absolute, as Kings and flattering Courtiers apprehend; a Kings power is a limited power, by this Covenant. And there is a threefold limitation of the Kings power.

1. In regard of subordination. There is a power above his, even Gods power, whom he is obliged to obey; and to whom he must give an account of his administration. Ye heard yesterday, that Text, *By me Kings reign, Prov 8. 15.* Kings have not onely their Crowns from God, but they must reign according to his will, which is clear from *Rom. 13. 4.* He is called the Minister of God: He is but Gods servant. I need not stay upon this; Kings and all others will acknowledge this limitation.

2. In regard of Laws. A King is sworn at his Coronation, to rule according to the standing received Laws of the kingdom. The Laws he is sworn to, limit him that he cannot do against them without a sinfull breach of this Covenant between the King, and the people.

3. In regard of Government. The total Government is not upon a King. He hath Counsellors, a Parliament, or Estates in the Land, who share in the burthen of Government. No King should have the sole Government. It was never the mind of those, who received a King to rule them, to lay all Government upon him, to do what he pleaseth, without controlment. There is no man able alone to govern all. The Kingdom should not lay that upon one man, who may easily miscarry. The Estates of the Land are bound in this Contract, to bear a burthen with him.

These men who have flattered Kings, to take unto themselves an absolute Power to do what they please, have wronged Kings and Kingdoms. It had been good that Kings of late had cried themselves so, as this question of Kings power, might never have come in debate; for they have been great losers thereby. Kings are very desirous to have things spoken and written, to hold up their Arbitrarie and unlimited powers; but that way doth exceedingly wrong them. There is one, a learned man, I confesse, who hath writtens a Book, for the maintenance of the absolute power of Kings, called *Defensio Regia*, whereby he hath wronged himself in his reputation, and the King in his Government. As for the fact in taking away the life of the late King (what ever was Gods justice in it) I do agree with him to condemn it, as a most inju-

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and horrid fact, upon their part who did it : But when he commeth to speak of the Power of Kings, in giving unto them an absolute and illimited Power, urging the damnable Maxim *Quod libet licet*, he will have a King to do what he pleaseth *impune*, and without controlement, In this I cannot but dissent from him.

In regard of Subordination, some say, That a King is comptable to none but GOD. Do what he will, let GOD take order with it; this leadeth Kings to *Atheism*, let them do what they please, and take God in their own hand : In regard of Laws, they teach nothing to Kings, but *Tyranny* : And in regard of Government, they teach a King to take an *Arbitrary* power to himself to do what he pleaseth, without controlement. How dangerous this hath been to Kings, is clear by sad experience. Abuse of Power, and *Arbitrary Government*, hath been one of GOD'S Great Controversies with our Kings Predecessours, God in his justice, because Power hath been abused hath throw it out of their hands : And I may confidently say, That Gods controversie with the Kings of the earth, is for their *Arbitrary* and *Tyrannical Government*.

It is good for our King to be wise in time; and know that he receiveth this day a power to govern: but a power limited by contract; and these conditions he is bound to. Kings are deceived, who think, that the people are ordained for the King: and not the King for people. The Scripture sheweth the contrary, *Rom. 13. 4.* The King is the Minister of GOD for the Peoples good. GOD will not have a King in an arbitrary way, to encroach upon the possessions of Subjects, *Ezech. 45. 7, 8.* *A portion is appointed for the Prince.* And it is said, *My Princes shall no more oppress my people; and the rest of the Land, shall be give unto the House of Israel, according to their Tribes.* The King hath his distinct Possessions and Revenues from the people; he must not oppress, and do what he pleaseth, there must be no tyranny upon the Throne.

I desire not to speak much of this Subject. Men have been very tender in meddling with the power of Kings; yet seeing these daies have brought forth debates concerning the Power of Kings, it will be necessary to be clear in the matter. Extremities would be shunned. A King should keep within the bounds of the Covenant made with the people, in the exercise of his Power; And Subjects should keep within the bounds of this Covenants, in regulating that Power. Concerning the last, I shall propound these three to your consideration.

1. A King abusing his power, to the overthrow of Religion, Laws and Liberties, which are the very Fundamentals of this Contract and Covenant, may be controlled and opposed; And if he set himself to overthrow all these by arms, then they who have Power, as the Estates of a Land, may and ought to resist by arms : Because he doth by that opposition, break the very bonds, and overthroweth all the essentials of this contract and Covenant. This may serve to justify the proceedings of this Kingdom against the late King; who

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in an Hostile way set himself to overthrow Religion, Parliaments, Laws and Liberties.

2. Every breach of covenant, wherein a King falleth, after he hath entred in covenant, doth not dissolve the bond of the covenant. Neither should Subjects lay aside a King, for every breach, except the breaches be such as overthrow the fundamentals of the covenant with the people. Many examples of this may be brought from Scripture. I shall give but one. King *Asa* entred solemnly in covenant with GOD and his people, 2 *Chron.* 15. After that, he falleth in grosse transgressions and breaches, 2 *Chron.* 16. He associates himself and entred in League with *Bnbadad*, King of Syria, an Idolater; He imprisoned *Hanani*, the LORDS Prophet, who reproved him, and threatned judgement against that association; And at the same time he oppressed some of the people: And yet, for all this, they neither lay aside, nor count him an hypocrite.

3. Private Persons should be very circumspect, about that which they do in relation to the authority of Kings. It is very dangerous, for private men to meddle with the power of Kings, and the suspending of them from the exercise thereof. I do ingenuously confesse, that I find no example of it. The prophets taught not such doctrine to their people, nor the Apostles, nor the reformed Kirks. Have ever private men, Pastours or Professors, given in to the Estates of a Land as their judgement, unto which they resolve to adhere, That a King should be suspended from the exercise of his power? And if we look upon those godly Pastours, who lived in KING *JAMES* his time, of whom one may truly say, more faithfull men lived not in these last times: For they spared not to tell the King his Faults to his face; Yea, some of them suffered persecution for their honesty and freedom: Yet we never read, nor have heard, that any of these godly Pastours joyned with other private men, did ever remonstrate to Parliament, or Estate, as their judgement, that the King should be suspended from the exercise of this Royal power.

II. It is clear from this Covenant, that people should obey their King in the LORD: For as the King is bound by Covenant, to make use of his power to their good: So are they bound to obey him in the Lord, in the exercise of that power. About the peoples duty to the King, take these four Observations.

I. That the obedience of the people is in subordination to GOD; For the Covenant is first with God, and then with the King. If a King command any thing contrary to the will of GOD, in this case *Peter* saith, *It is better to obey God than man.* There is a line drawn from GOD to the people, they are lowest in the line; and have Magistrates inferior, and supreme, above them, and GOD above all. When the King commandeth the people that which is lawfull, and commanded by GOD, then we should be obeyed; Because he standeth in the right line under GOD, who hath put him in his place. But if he command that which is unlawfull, and forbidden of GOD, in that he shall not be obeyed to do it; because he is out of his line. That a King is to be obeyed with

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this subordination, is evident from Scripture; take one place for all *Rom. 13.* At the beginning, ye have both obedience urged to superiour powers, as the ordinance of God, and damnation threatned against those who resist the lawfull powers.

It is said by some, that many Ministers in *Scotland* will not have King *JESUS*, but King *CHARLES* to reign. Faithfull men are wronged by such speeches. I do not understand these men. For if they think that a King and *Jesus* are inconsistent; then they will have no King: But I shall be far from entertaining such thoughts of them. If they think the doing a necessary duty for King *CHARLES*, is to prefer his Interest to *CHRISTS*, this also is an error; Honest Ministers can very well discern between the Interest of *CHRIST*, and of the King. I know no Minister that setteth up King *Charles*, with prejudice to *Christs* interest.

There are three sorts of persons, who are not to be allowed in relation to the Kings Interest. 1. Such as have not been content to oppose a King, in an evil course. (as they might lawfully do) But contrary to *Covenant, Vows*, many Declarations, have cast off Kings, and Kingly Government. These are the *Secdaries*. 2. They who are to taken up with a King, as they prefer a Kings Interest, to Christs Interest; which was the sin of our *Engagers*. 3. They who will have no duty done to a King, for fear of prejudging Christs interest. These are to be allowed who urge duty to a King, in subordination to Christ.

I shall desire that men be real, when they make mention of Christs interest; for these three mentioned, profess and pretend the interest of Christ. The *Secdaries* cover their destroying of Kings, with Christs interest; whereunto indeed, they have had no respect, being enemies to his Kingdom, as experience hath made it undeniable. The *Engagers* alleged they were for *Christs* interest; but they misplaced it. *Christs* interest should have gone before, but they drew it after the interest of a King; which evidenced their want of due respect to *Christs* interest. As for the third, who delay duty for fear of preferring the Kings interests to *Christs*, I shall not take upon me to judge their intentions, I wish they have charity to these, who think they may do duty to a King in subordination to *Christ*, yea that they ought and should do duty, what ever mens fear be of the prejudice may follow.

If to be against the suspending of the King from the exercise of his power, and to be for the crowning of the King according to the pull ck Faith of the Kingdoms, He first performing all that *Kirk and State* required of him, in relation to Religion, and civil Liberties. If this be, I say

to prefer a *KING* to *CHRIST*, let all men that are unbyassed, be judges in the case. We shall well avow, that we Crown a King in subordination to *GOD*, and his interest in subordination to *CHRISTS*, which we judge, not only agreeable to the Word of *GOD* : but also that we are bound expressly in the Covenant, to maintain the King, in the preservation and defence of the true Religion and Liberties of the kingdom ; and not to diminish his just power and greatness.

2. That the Covenant between *GOD* and the King, and the people, goeth before the Covenant between the King, and the people ; which sheweth that a peoples entering Covenant with *GOD*, doth not lessen their obedience and allegiance to the King, but increaseth it, and maketh the obedience firmer ; Because we are in Covenant with *GOD*, we should the more obey a Covenanted King. It is a great error to think that a Covenant diminisheth obedience ; it was ever thought Cumulative. And indeed true Religion layeth strict ties upon men, in doing of their duty, *Rom. 13. 5. We must needs be subject, not only for wrath, but also for conscience sake.* A necessity to obey, is laid upon all. Many Subjects obey for wrath ; but the godly obey for conscience sake.

3. That a King Covenanted with *GOD*, should be much respected by his Subjects. They should love him. There is an inbred affection in the hearts of the people to their King. In the 12. vers. it is said, *That the people claped their hands for joy, and said, God save the King.* They had no sooner seen their Native King installed in his kingdom, but they rejoiced exceedingly, and saluted him with wishes of safety. What ever be mens affections, or respects, this day, to our King ; certainly it is a duty lying on us, both to pray for and rejoyce in his safety. The very end that *GOD* hath in giving us Kings maketh this clear, *1 Tim. 2. 1, 2. That we may live under them in godliness and honesty* ; and therefore Prayers and Supplications are to be made for all Kings ; even for these that are not in Covenant, much more for these that are in Covenant. Ye are receiving this day a Crowned Covenanted King, pray for saving grace to him ; and that *GOD* would deliver him and us, out of the hand of these cruel enemies ; and blesse his Government, and cause us to live a quiet and peaceable life under him, in all godlinesse and honesty.

4. That as the King is solemnly sworn to maintain the Right of the Subjects against Enemies ; and is bound to hazard his life, and all that he hath for their Defence : so the people are also bound to maintain his Person and Authority ; and to hazard life and all that they have, in defending him.

I shall not take the Question in its full Latitude, taking in what a people

people are bound to, in pursuing of a Kings right, in another Nation, which is not our present Question. Our Question is, What a people should do, when a kingdom is unjustly invaded, by a Foreign enemy, which seeks the overthrow of Religion, King and kingdom? Surely if men be tied to any duty to a King, and kingdom, they are tied in this case. I have two sort of men to meet with here, who are deficient in doing this covenanted duty: 1. These who do not act against the Enemy. 2. These who do act for the Enemy.

1. The first I meet with, are they who act not, but ly by, to behold what will become of all. Three sorts of men act not for the defence of an invaded kingdom. 1. Those who withdraw themselves from publick counsels, as from Parliament or Committee of Estates. This withdrawing, is not to act. 2. Those act not, who upon an apprehension of the desperate state of things, do think that all is in such a condition, by the prevailing of the Enemy, that there is no remedy: And therefore that it is best to sit still and see how things go. 3. They who do not act upon scruple of conscience. I shall ever respect tenderness of conscience, and I wish there be no more but tenderness, if there be no more, men will strive to have their consciences well informed.

They may be supposed to scruple upon one of these grounds, 1. To act in such a cause, for the Kings interest; Surely I am, this a doubt before, but all seemed to agree to act for the Kings interest in subordination to Christ, and this day there is no more sought, we own the Kings interest in subordination to Christ: Or 2. To join with such instruments as are Enemies to the Work of GOD. Our Answer to the Estates Quere Resolver, that such should not be intrusted: But we do not count these Enemies, who profess Repentance, and declare themselves solemnly to be for the Cause and the Covenant, and do evidence it by their willingness to fight for them. If it be said, their repentance is but counterfeit. We are bound to think other ways in Charity, till the contrary be seen. No man can judge of the reality of hearts; for we have now found by experience, that men who have been accounted above all exception, have betrayed their trust. If any who have not yet repented of their former course, shall be intrusted, we shall be sorry for it; and plainly say, That it ought not to be.

But I think there must be more in this, that men say they cannot act: For my self, I love not the word in our case. It is too frequent, *He cannot act*, and *He cannot act*. I fear there be three sorts of persons lurking under this covert. 1. Such as are *Pusillanimous*, who have no courage to act against the Enemy. The word is true of them, *They cannot act*,

because they dare not act. 2. Such as are selfish men, serving thir *last credit*. He hath been a man of Honour, and now he feareth here will be no credit to fight against this prevailing Enemy: therefore he cannot act, and save his Credit. Be who thou wilt that hath this before thee, GOD shall blast thy reputation. Thou shalt neither have honour nor credit, to do a right turn in Gods Cause. 3. Such as are *Complyars*, who cannot act, because they have a purpose to comply. There are that cannot act in an *Army*, but they can betray an *Army*, by not acting. There are that cannot act for safety of a Kingdom, but they do betray it, by not acting. In a word, There are who cannot joyn to act with those whom they account *Malignants*, (I speak not of *declared and known Malignants*; but of such as have been, and are fighting for the Cause; Yet by them esteemed *Malignants*) but they can joyn with *Sectaries*, open and declared *Enemies*, to Kirk and Kingdom. I wish Subjects, who are bound to fight for the Kingdom, would lay by that phrase, of *Not acting*, which is so frequent in the mouth of *Complyars*, and offensive to them who would approve themselves in doing duty for indangered Religion, King and Kingdom.

That men may be more clear to act, I shall offer to your consideration, some passages of Scripture about those who do not act against a common Enemy.

1. JUDGES 5. There are many reprov'd for lying still, while an Enemy had invaded the Land: as *Reuben* with his divisions, *Gilead*, *Dan*, and *Asher* seeking themselves, all are reprov'd, for not joyning with the People of GOD, who were willing to jeopard their lives against a mighty oppressing enemy. But there is one passage concerning *Meroz*, vers. 23. which fitteth our purpose, *The Angel of the Lord said, Curse ye Meroz, Curse ye bitterly the Inhabitants thereof; They came not to the help of the LORD, to the help of the LORD against the Mighty.* What this *Meroz* was, is not clear: Yet all Interpreters agree, that they had opportunity and power to have joyned with, and helped the People of God, and it is probable they were near the place of the fight. They are curst for not comming to the Help of the LORDS People. This may be applyed to these in the Land, who will not Help the LORD against the Mighty.

2. Another passage you have *Numb. 32. Reuben and Gad* having a multitude of Cattel, and having seen the Land of *Gilead*, that it was a place for Cattel, they desire of *Moses* and the *Princes*, that that Land may be given them, and they may not passe over *Jordan*, *Vers. 6, 7. Moses* reproveth them in these words, *Shall your Brethren go to war?*

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and shall ye sit still? wherefore discourage you the heart of the Children of Israel, v. 16, 17, 18. *Reuben and Gad* make their Apology, showing that they have no such intention to sit still, only they desire their Wives and little Ones may stay there, they themselves promise to go over *Jordan*, as commanded before *Israel*, and not return before they were possessed in the Land. Then *Moses* said unto them, *vers. 20, 21, 22.* If you do so, then this shall be your possession. But *vers. 23* If ye do not so, behold ye have sinned against the Lord, and be sure your sin shall find you out,

I may apply this to them that cannot act, Will ye sit still when the rest of your Brethren are to hazard their lives against the Enemy? We have reason to reprove you. If *Moses* that faithful Servant of GOD, was still jealous of *Reuben and Gad*, even after their Apology and Promise to act (for he saith, *If ye do not so*) Have not honest and faithful Servants of GOD ground to be jealous of their Brethren who refuse to act? Let them Apologize what they will for their not acting, I say they sin against the Lord, and their sin shall find them out. It will be clearly seen, upon what intention they do not act.

3. A third passage, is *Samuel 23. Vers. 26* *Saul* hath *David* inclosed that he can hardly escape. In that very instant there cometh a Messenger to *Saul* saying, *vers. 27.* Haste thee, and come, for the *Philistines* have invaded the Land. At the hearing of this Message, *vers. 28.* *Saul* returned from pursuing after *David*, and went against the *Philistines*. It is true, the Lord did provide for his Servant *David's* escape, by this mean: But if you consider *Saul*, he took it not so. Nothing moved him to leave this pursuit, but the condition of the Land, by the invading of an enemy.

Three things might have moved *Saul* to stay and pursue *David*. 1. He hath him now in a straight, and hath such advantage, that he might have thought, not to come readily by the like.

2. That, although the *Philistines* be enemies, yet *David* is the most dangerous Enemy, for he aimeth at no less than the Crown. It were better to take conditions of the Enemy, than to suffer *David* to live, and take the Crown.

3. He might have said, if I leave *David* at this time, and fight with the *Philistines*, and be beaten, he will get a power in his hand to undo me, and my Posterity. There may seem strong motives; But *Saul* is not moved with any of these. The present danger is the *Philistines* invading the Land, and this danger is to be opposed, come of the danger from *David* what will. As if *Saul* had said, I will let *David* alone, I will meet

meet with him at another time, and reckon with him; now there is no time for it, the *Philistines* are in the Land; let us make haste against them. I wish that many of our Country-men had as great love to their Contry, and as publick a Spirit for it as this prophane King had; then there would not be so many Questions for Acting, as men make this day.

The Objections I have been touching, are in mens thoughts and heads. 1. Some say, Now the *Malignants* are under; for this Enemy is their rod, it is best to put them out of having any power; yea there are some who would more willingly go to undo them, whom they account *Malignants*, than against the common Enemy who are wasting the Land. If they had *Sauls* resolution, they would say, the *Philistines* are in the Land, Let them alone, we will reckon with them at another time; we will now go against the common enemy.

They have also the second Objection, The *Malignants* are more dangerous Enemies than the *Sectaries*. I shall not now compare them at equal distance, and abstract from the present danger; But I shall compare them in the present posture of affairs. I am sure the *Sectaries* having power in their hands, and a great part of the Land in their possession, are far more dangerous than *Malignants*, who have no power for the present: and therefore the resolution should be, the *Sectaries* have invaded the Land, and are destroying it; let us go against them.

3. The third Observation weigheth much with many, the *Malignants* being employed to fight for their Country, may get such power in their hand, as may hurt the Cause. For answer, 1. The Resolution given to the *Quare* of the Estates, provideth against that, for therein is a desire, that no such power should be put into their hand. 2. This fear goeth upon a supposition that they do not repent their former course. This is an uncharitable judgement. We are bound to be more charitable of men professing Repentance, for with such we have to do only. And to speak a word by the way, to you, who have been upon a *Malignant* course. Little good is expected from you, I pray you be honest and disappoint them. I wish you true repentance, which will both disappoint them, and be profitable to your selves. 3. I desire it may be considered, whether or not fear of a danger to come from men, If they prevail against the Common Enemy, being only clothed with a capacity to fight for their Country, be an Argument of rising to oppose a seen and certain danger coming from an Enemy, clothed

cloathed with power, and still prevailing. I conceive, it ought to be far from any to hinder men to defend their Country in such a Case. I confesse indeed, the Cause which we maintain hath met with many Enemies, who have been against it, which requireth much tendernesse; Therefore men are to be admitted to truss with such exceptions as may keep them out who are still Enemies to the Cause of God, have not professed repentance, renounced their former courses, and declared themselves for Cause and Covenant. I doubt not, but it shall be found, that the admitting of such to fight in our Case as it standeth, is agreeable to the Word of God, and is not against the former publick Resolutions of Kirk and State.

The second sort of persons we are to meet with, are such as act for the Enemy against the Kingdom. If they be cursed, who will not come out to help the Lord against the Mighty: What a Curse shall be upon them, who help the Mighty against the Lord, as they do who act for the Enemy? Three waies is the Enemy helped against the Cause and People of God.

1. By keeping correspondence with them, and giving them intelligence; There is nothing done in Kirk or State, but they have intelligence of it. A baser way hath never been used in any Nation. Your Counsellors and purposes are made known to them. If there be any such there (as I fear they be) let them take this to them, they are of those who help the Mighty against the Lord, and the curse shall stick to them.

2. By strengthening the Enemies hands with questions, debates and determinations, in papers, tending to the justifying of their unjust invasion. What ever hath been mens intentions intaking that way, yet the thing done by them, hath tended to the advantage of the Enemy, and hath divided these, who should have been joyned in the Cause, to the great weakening of the Kingdom, and this interpretatively, is to act for the Mighty against the Lord.

3. By grosse compliance with the Enemy, and going in to them, doing all the evil offices they can, against their Native Kingdom. If *Moroz* was cursed for not helping, shall not these perfidious Covenant-breakers, and treacherous dealers against a distressed Land, be much more accursed, for helping and assisting a destroying Enemy, so far as lyeth in their power? *Mat. 31. 3.* May be truly applyed to them, who are helping Strangers, Enemies to GOD, his Kirk, and Religion, *Both he that helpeth, shall fall, and he that is holpen, shall fall down, and they all shall sail together.*

III. The third particular about this COVENANT, resteth to be spoken

ken of; To wit, Some directions to the King, for the right performing of his duty, whereof I shall give seven.

1. A King meeting with many difficulties in doing of duty, by reason of strong corruption within and many tentations without, he should be carefull, to seek GOD by prayer, for grace to overcome these impediments, and for an understanding heart to govern his people. *Solomon* having in his option, to ask what he would, he asked an understanding heart, to go out and in before his people: Knowing, that the Government of a people, was a very difficult work, and needed more than ordinary understanding. A King also hath many enemies (as our King hath this day) and a praying King, is a prevailing King. *Asha* when he had to do with a mighty Enemy, *2 Chron.* 14. prayed fervently, and prevailed. *Jehshaphat* was invaded with a mighty Enemy, *2 Chron.* 20. He prayed, and did prevail. *Hezekiah* prayed against *Senacherib's* huge army, and prevailed, *2 Chron.* 32.

Sir, you have many difficulties and oppositions to meet with, acquaint your self with Prayer, be instant with GOD, and he will fight for You. Prayers are not in much request at Court, But a Covenanted King, must bring them in request. I know, a King is burthened with multiplicity of affairs, and will meet with many diversions; But Sir, you must not be diverted. Take houres, and set them apart for that exercise: Men being once acquainted with Your way, will not dare to divert you. Prayer to GOD, will make your affairs easie all the day. I read of a King, of whom his Courtiers said, He spoke oftner with God, than with men. If you be frequent in PRAYER, You may expect the blessing of the most high upon Your self, and upon Your Government.

2. A King must be carefull of the Kingdom, which he hath sworn to maintain. We have had many of too private a spirit; by whom self interest hath been preferred to the publick. It becommeth a King well to be of a publick Spirit, to care more for the publick than for his own interest. Senates and States have had Mottoes written over the doors of the meeting places, Over the Senate House of *Rome*, was written, *Ne quid Respublica detrimenti capiat*. I shall wish this may be written over Your Assembly Houses; But there is another that I would have written with it, *Ne quid Ecclesia detrimenti capiat*. Be carefull of both; Let not Kirk nor State suffer hurt; Let them go together. The best way for standing of a Kingdom is a well constitute KIRK. They deceive Kings, who make them believe, that the Government of the KIRK, I mean Presbyterial Government, cannot suit with Monarchy. They suit well, it being the Ordinance of Christ, regarding to GOD what is GODS, and to CÆSAR what is CÆSARS.

Sir,

Sir, Kings who have a tender care of the Kirk, *Iſa. 41. 3.* are called nursing Fathers. You would be careful, that the Gospell may have free passage through the Kingdome; and that the Government of the Kirk, may be preserved intire, according to your Solemn Engagement. The Kirk hath met with many enemies, as *Papists, Prelats, Malignants*, which I passe as known enemies. But there are two sorts more, who at this time, would be carefully looked on.

1. *Secularies*. Great enemies to the Kirk, and to all the Ordinances of CHRIST, and more particularly to Presbyterian Government, which they have and would have altogether destroyed. A King should set himself against these, because they are enemies as well to the King, as to the Kirk, and strive to make both fall together.

2. *Erastians*, more dangerous snares to Kings, then *Secularies*, because, Kings can look well enough to these, who are against themselves, and their power, as *Secularies*, who will have no King: But *Erastians* give more power to Kings then they should have, and are great enemies to Presbyterian Government: For they would make Kings believe, that there is no Government but the Civill, and derived from thence, which is a great wrong to the Son of GOD, who hath the Government of the Kirk distinct from Civill; yet no wayes prejudiciall to it, being spirituall, and of another nature: CHRIST did put the Magistrate out of suspicion, that his kingdom was prejudiciall to Civill government; affirming, *My kingdom is not of this world.*

This Government CHRIST hath not committed to Kings, but to the Office-Bearers of his house; who in regard of civill subjection, are under the Civill power as well as others; but in their spirituall administration they are under CHRIST, who hath not given to any King upon earth, the dispensation of spirituall things to his people.

SIR, You are in Covenant with GOD and his People, and are obliged to maintaine Presbyterian Government, as well against *Erastians* as *Secularies*. I know, this *Erastian* humour aboundeth at Court. It may be some endeavour to make you reproach upon that, for which God hath punished your Predecessors. Be who he will that medleth with this Government to convert it, it shall be as heavy to him as the burthen some stone to the enemies of the Kirk, *They are cut in pieces, who burthen themselves with it, Zach. 12.*

3. A King in Covenant with the People of God, should make much of those who are in covenant with him; having in high estimation the faithful Servants of Christ, and the Godly people of the Land. It is rare to finde Kings lovers of faithfull Ministers, and pious people. It hath been the fault of our own Kings to persecute the Godly.

1. Let the King love the Servants of Christ, who speak the truth. Evil Kings are branded with this that they contemned the Prophets, *2 Cron. 5.* When *Amaziah* had taken the gods of *Seir*, and set them up for his gods, a Prophet came to him, and reprov'd him; unto whom the King said, *who*

made thee of the Kings counsell, forbear, least thou be smitten. This contempt of the Prophets warning, is a fore-runner of following destruction. Be a careful hearer of Gods Word; take with reproof the esteem of it, as David did, *Psal. 141. 5. An excellent oyle, which will not break the head* To make much of the faithfull Servants of Christ, will be an evidence of reality.

2. Let the King esteem well of Godly Professors Let Piety be in accompt. It is a fault very common, that pious men, because of their conscientious and strict walking, are hated by the *Profane*, who love to live loosely. It is usual with prophane men, to labour to bring Kings unto a distast of the godly; especially when men, who have professed Piety, become scandalous; whereupon they are ready to judge all pious men to be like them: and take occasion to speak evill of Piety. I fear at this time, when men, who have been commended for Piety, have fallen foully, and betrayed their trust; that men shall take advantage to speak against the godly of the Land Beware of this, for it is *Sathans* policy to put piety out of request. Let not this move any. Fall who will, Piety is still the same, and pious men will make conscience both of their wayes and trust. Remember, they are precious in Gods Eyes, who will not suffer men to despise them, without their reward. SIR, Let not your heart be from the Godly in the Land, what ever hath fallen out at this time, I dare affirm many really godly men, who by their prayers are supporting your Throne.

4. A King should be careful whom he putteth in Places of Trust, as a main thing, for the good of the Kingdome. It is a Maxime that Trust should not be put in their hands who have oppressed the people, or have betrayed their Trust. There is a Passage in story meet for this purpose. One *Septimius Arabinus*, a famous or rather infamous for Oppression, was put out of the Senate, but re-admitted. About this time *Alexander Severus* being chosen to the Empire, the Senatours did entertain him with publick salutations and congratulations, *Severus* espying *Arabinus* amongst the Senators, cried out, *O Numina! Arabinus non solum vivit, sed etiam in Senatum venit. Ab! Arabinus* not onely liveth, but cometh into the Senate. Out of just indignation he could not endure to see him. As all are not meet for places of trust in Judicatories, so all are not meet for places of trust in Armies. Men would be chosen, who are godly and able for the charge.

But there are some, who are not meet for trust. 1. They who are godly, but have no skill nor ability for the place. A man may be a truly godly man, who is not fit for such a place; and no wrong is done to him, nor to godliness, when the place is denied to him. I wonder how a godly man can take upon him a place whereof he hath no skill. 2. They who have neither skill nor courage, are very unmeet, for if it be a place of never so great moment, faint-heartedness will make them quit it. 3. They who are both skilful and stout, yet are not honest, but perfidious and treacherous, should have no trust at all.

Of all these we have sad experience, which should not move you to make choice of prophane and godless men, by whom a blessing is not to be expected, but it should move you to be wary in your choice. I am confident such may be had, who will be faithful for Religion, King and Kingdome.

5. There hath bin much debate about the exercise of the kings power, yet he is put in the exercise of his power, and this day put in a better capacity to exercise it by his coronation, many fear that the exercise of his power shall prove dangerous to the Cause; & indeed I confess there is a ground of fear, when we consider how this power hath been abus'd by former Kings, Therefore Sir make good use of this power, & see that you rather keep within bounds than exceed in the exercise of it I may very well give such counsel as an old Counsellour gave to a King of France. He having spent many years at Court, desired to retire into the Country for enjoying privacy fit for his age, and having obtained leave, the King, his Master, required him to sit downe and write some advice of Government, to leave behind him, which he out of Modesty declined: The King would not be denied, but left him a pen, and ink, and a sheet of paper. He being alone after some thoughts, wrote with fair and legible Characters, in the head of the sheet *Modus*, in the middle of the sheet *Modus*, and in the foot of the sheet *Modus*, and wrote no more in all the paper, which he wrapped up and delivered to the King, meaning that the best Counsel he can give him, was, that he should keep temper in all things. Nothing more fit for a young King than to keep temper in all. Take this counsel Sir, & be moderat in the use of your power: the best way to keep power is moderation in the use of it.

6 The King hath many enemies, even such as are enemies to his family, and to all kingly government, & are in the bowels of this kingdom wasting & destroying: bestir your self according to vows & oaths that are upon you, to be active for the relief of Christs kingdome, born down by them, in all the three kingdomes: and for the relief of this kingdom grievously oppressed by them. We shall earnestly desire that God would put that spirit upon our King, now entred upon publick government, which he hath put upon the Deliverers of his people from their cruell oppressours.

In speaking of the kings behaviour to enemies, one thing I cannot pass. There is much spoken of a Treaty with this enemy. I am not of the judgement of some, who distinguish a treaty before & after invasion, & say, treating is lawful before an Invasion, because it is supposed there is little wrong done, but after an Invasion when a kingdome is wrong'd and put to infinite losses, then say a treaty is to be shunn'd: but in my judgement a treaty may be lawfull after Invasion and wrongs sustained. The end of War is Peace, neither should desire of revenge obstruct it, providing it be such a Treaty, & peace as is not prejudicial to Religion, nor to the safety of the Kingdom, nor to the undoubted right of the King, nor to the League and Covenant, whereunto we are solemnly engaged.

But I must break off this Treaty, with a story related in *Plutarch*. The City of *Athens* was in a great strait, wherein they knew not what to do. *Themistocles* in this strait said, he had something, wherein to give his opinion, for the behoof of the State; but he thought it not fit to deliver himself publicly. *Aristides* a man of great trust, is appointed to hear him privately, and to make an accompt, as he thought meet. When *Aristides* came to make his report to the *Senate*; he told them, that *Themistocles* his advice was indeed profitable, but not honest. Whereupon the people would not so much as hear it. There is much whispering of a Treaty, they are not willing to speak publicly of it. Hear them in private, and it may be the best advice shall be profitable, but not honest. If a Treaty should be, let it be both profitable and honest, and no lover of peace will be against it.

7: Seeing the King is now upon the renewing of the Covenants, it wou'd be remembred, that we enter into Covenant, according to our profession therein; with reality, sincerity, and constancy, which are the qualifications of good Covenanters. Many doubt of your reallity in the Covenant: Let your sincerity and reallity be evidenced by your stedfastness and constancy; For many have begun well, but have not been constant.

In the sacred history of Kings, we finde a note put upon Kings according to their carrriages. One of three sentences is written upon them. 1. Some Kings have this written upon them, *He did evil in the sight of the Lord*. They neither begin well, nor end well. Such an one was *Abaz*, King of *Judah*, and divers others in that history. 2. Others have this written of them, *He did that which was right in the sight of the Lord; but not with a perfect heart*. Such an one was *Amaziah*, King of *Judah*, *2 Chron.* 25. 2. He was neither sincere nor constant: when God blessed him with victory against the *Edomites*, he fell foully from the true worship of God, and set up the god of *Edom*. 3. A third sentence is written upon the godly Kings of *Judah*, *He did right in the sight of the Lord, with a perfect heart*. As *Asa*, *Hezekiah*, *Jehoshaphat* and *Josiah*. They were both sincere and constant. Let us neither have the first, nor the second; but the third written upon our King, *He did right in the sight of the Lord, with a perfect heart*. Begin well, and continue constant.

Before I close, I shall seek leave, to lay before our young King, two examples to beware of, and one to follow, the two warning examples, one of them is in my Text, another in our own history.

The first example is of *Joash*, He began well, and went on in godly Reformation all the daies of *Jehojada*; but it is observed, *2 Chron.* 24. 17. after the daies of *Jehojada*, the Princes of *Judah* came, and did obeisance to the King, and hearkened unto them *verse* 18. It appeareth they had been lying at wait, till the death of *Jehojada*; and took that opportunity to destroy the true worship of God, and set up false worship, flattering the King for that effect: For it is said, *They left the house of the Lord and served groves and Idols*; and were so far from being reclaimed by the Prophet of the Lord, that

that was sent unto them, that they conspired against *Zachariah* the son of *Jebojadab*, who reproved them mildly for their *Idolatrie*, and stoned him with stones, and slew him at the kings commandment. And *vers. 22.* it is said, *Joash remembred not the kindnesse that Jebojada his father had done to him, but slew his son.*

Sir, Take this example for a warning. You are obliged by the Covenant, to go on in the work of Reformation : It may be some great ones are waiting their time, not having opportunity to work for the present, till afterward they may make obeisance, & perswade you to destroy all, that hath been done in the work of God these divers years. Beware of it ; Let no allurements or perswasion prevaile with You, to fall from that, which this day you binde your self to maintain.

Another example I give you, yet in recent memory of your Grand-father King JAMES. He fell to be very young, in a time full of difficulties ; yet there was a godly Partie in the land, who did put the Crown upon his head. And when he came to some years, He and his people entred in a Covenant with God, he was much commended by godly and faithfull men, comparing him to young *Josiah* standing at the Altar, renewing a Covenant with God ; and he himself did thank God, that he was born in a reformed Kirk, better reformed then *England* : for they retained many *Popish Ceremonies* : yea, better reformed then *Geneva*, for they keep some *holy dayes* ; Charging his people to be constant, and promising himself to continue in that Reformation, and to maintain the same. Notwithstanding of all this, he made a foule defection : He remembred not the kindnesse of them who had held the crown upon his head ; yea, he persecuted faithfull Ministers, for opposing that course defection. He never rested till he had undone *Presbyteriall Government*, and *Kirk-Assemblies*, setting up *Bishops*, and bringing in *Ceremonies*, against which formerly he had given large testimony. In a word, he laid the foundation, whereupon his Son our late King, did build much mischief to Religion, all the dayes of his life.

Sir, I lay this example before You the rather, because it is so near You, that the guiltinesse of the transgression lyeth upon the Throne and Family, and it is one of the sins, for which you have professed humiliation very lately. Let it be laid to heart, take warning, requite not faithfull mens kindness with persecution ; yea, requite not the Lord so, who hath preserved you to this time, and is setting a Crown upon Your head. Requite not the Lord with apostasie and defection from a sworn Covenant : but be stedfast in the Covenant, as You would give testimony of your true humiliation for the defection of these that went before you.

I have set up these two examples before You as Beacons to warn you to keep off such dangerous courses, and shall add one for imitation, which if followed, may happily bring with it the blessing of that godly mans adherence to God. The example is of *Hezekiah*, who did that which was right

in the sight of the LORD, 2 King. 18. 5, 6. It is said of him. He trusted in the Lord GOD of Israel, and he cleave unto the Lord, and departed not from following him, but kept his Commandements. And vers. 7. The Lord was with him, and he prospered whither soever he went forth.

Sir, follow this example, cleave unto the LORD, and depart not from following him, and the Lord will be with You, and prosper You whither-soever You go. To this LORD, from whom we expect a blessing upon this dayes work, be glory and praise forever, Amen.

The Forme and Manner of the Coronation.

Sermon being ended, Prayer was made for a blessing upon the Doctrine delivered.

The King being to renew the Covenants, first the Nationall Covenant, then the Solemn League, and Covenant, were distinctly read.

After the reading of these Covenants, The Minister prayed for grace to perform the contents of the Covenants, and for faithfull stedfastness in the Oath of GOD; And then (the Ministers Commissioners of the Generall Assembly, desired to be present, standing before the Pulpit) he ministered the Oath unto the King; who kneeling, and lifting up his right hand did swear in the words following:

I Charles, King of Great Britain, France and Ireland, do assure and declare, by my Solemn Oath, in the presense of Almighty GOD, the Seacher of Hearts, my allowane and approbation of the National Covenant, and of the Solemn League and Covenant above written, and faithfully oblige my self, to prosecute the ends thereof in my Station and Calling; and that I for my self and successors, shal consent and agree, to all acts of Parliament enjoying the Nationall Covenant, and the Solemn League and Covenant, and fully establish Presbyteriall Government, the Directory of Worship, Confession of Faith, and Catechisimes in the Kingdome of Scotland, as they are approved by the Generall Assemblies of this Kirk, and Parliament of this Kingdome; And that I shall give my Royall Assent to acts and Ordinances of Parliament passed, or to be passed, enjoying the same in my other Dominions: And that I shall observe these in mine own practice and Family, and shall never make opposition to any of these, or endeavour any change thereof.

After the King had thus solemnly sworn, the Nationall Covenant, the League and Covenant, and the Kings Oath, sub'oynd unto both being drawn up in a faire Parchment; The King did subscribe the same in presence of all.

Thereafter the King ascendeth the Stage, and sitteth down in the Chair of State:

Then

Then the Lords, Great Constable, and Marshall, went to the four corners of the Stage with the Lyon going before them; who spoke to the people these words, *Sirs, I doe present unto you the King, CHARLES, the rightfull and undoubted Heir of the Crown and Dignity of this Realm; This day is by the Parliament of this Kingdome appointed for his Coronation, And are you not willing to have him for your King, and become subject to his Commandements?*

In which action, the Kings Majesty stood up, showing himself to the people, in each corner; And the people expressed their willingnesse, by chearfull acclamations, in these words, *God save the King, Charles the second.*

Thereafter the Kings Majesty supported by the Constable and Marshall, cometh down from the Stage, and sitteth down in the Chaire, where he heard the Sermon.

The Minister, accompanied with the Ministers before mentioned, cometh from the Pulpit toward the King; and requireth, If he was willing to take the Oath, appointed to be taken at the Coronation.

The King answered, He was most willing.

Then the Oath of Coronation, as it is contained in the eight Act of the first Parliament of King James, being read by the Lyon, the Tenour whereof followeth:

Because, that the encrease of Vertue, and suppressing of Idolatry, craveth, That the Prince and the People be of one perfect Religion, which of Gods Mercy is now presently professed within this Realm: Therefore it is statuted and ordained by our Sovereign Lord, my Lord Regent, and three Estates of this present Parliament: That all Kings, Princes and Magistrates whatsoever, holding their place, which hereafter at any time shall happen to Raige, and bear rule over this Realm, at the time of their Coronation, and receipt of their Princely Authority, make their faithfull promise, in the presence of the Eternall GOD: That enduring the whole course of their lives, they shall serve the same Eternall GOD, to the uttermost of their power, according as he hath required in his most Holy Word, revealed and contained in the New and Old Testaments; And according to the same Word, shall maintain the true Religion of Christ Jesus, the preaching of his Holy Word, and due and right ministration of the Sacraments now received and preached within this Realm. And shall abolish and gainstand all false religions, contrary to the same. And shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid Word, and according to the Laweable Laws,
and

and Constitutions received in this Realm, no wayes repugnant to the said Word of the Eternall GOD; And shall procure to the utmost of their power, to the Kirk of GOD and whole Christian people, true and perfect peace in time comming. The Rights and Rents, with all just priviledges of the Crown of Scotland, to preserve and keep inviolated: Neither shall they transferr, nor alienate the same. They shall forbid and repress in all Estates, and degrees, reaf, oppression, and all kinde of wrong: In all judgments they shall command and procure that justice, and equity be keepeed to all creatures, without exception, as the LORD and Father of Mercies, be mercisfull unto them; And out of their Lands and Empier they shall be carefull to root out all Hereticks, and enemies to the true Worship of GOD, that shall be convict by the True Kirk of GOD, of the aforesaid crimes; and that they shall faithfully affirm the things above written, by their Solemn Oath.

The Minister tendered the Oath unto the King, who kneeling, and holding up his right hand, sware in these words, By the Eternall and Almighty God, who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath.

This done the Kings Majesty sitteth down in his Chair, and reposeth himself a little.

Then the King ariseth from his Chair, and is disrobed by the Lord great Chamberlain of the Princely Robe, wherewith he entred the Kirk, and is invested by the said Chamberlain in his Royal Robes.

Thereafter, the King being brought to the Chair on the North-side of the Kirk, supported as formerly; the Sword was brought by Sir William Cockburn of Langtown, Gentleman Usher, from the Table, and delivered to Lyon king of Arms, who giveth it to the Lord Great Constable, who putteth the same in the Kings hand, saying, SIR, Receive this Kingly Sword, for the Defence of the Faith of CHRIST, and Protection of his Kirk, and of the true Religion, as it is presently professed within this Kingdome, and according to the Nationall Covenant, and League and Covenant, and for executing Equity and Justice, and for punishment of all iniquity and injustice.

This done, the Great Constable receiveth the Sword from the King, and girdeth the same about his side.

Thereafter the King sitteth down in his Chair; and then the Spurs were put on him, by the Earl Marshall.

Thereafter, Archiball Marquesse of Argyle, having taken the Crown in his hands, the Minister prayed to this purpose.

That the Lord would purge the Crown from the sins and transgressions of them that did reign before him; That it might be a pure Crown; That God would settle the
Crown

Crown upon the Kings head : And since men that set it on, were not able to settle it, that the Lord would put it on, and preserve it.

And then the said Marqueſſe put the Crown on the Kings head.

Which done, the Lyon King of Arms, the Great Conſtable ſtanding by him, cauſeth an Herald to call the whole Noblemen, one by one, according to their ranks; who coming before the King, kneeling, and with their hands touching the Crown on the Kings head, ſware theſe words, *By the Eternall and almighty God, who liveth and reigneth for ever, I ſhall ſupport thee to my utmost.* And when they had done, then all the Nobility held up their hands, and ſware to be *loyall and true ſubjects, and faithfull to the Crown.*

The Earle Marſhall, with the Lyon, going to the foure corners of the Stage, the Lyon proclaimeth the Obligatory Oath of the People; And the People holding up their hands all the time, did ſwear, *By the Eternall and Almighty God, who liveth and reigneth for ever, we become your liege men, and Truth, and Faith ſhall bear unto you, and live and dye with you, againſt all manner of folks whatſoever, in your ſervice, according to the Nationall Covenant, and Solemn League and Covenant.*

Then did the Earls and Vicounts put on their Crowns; and the Lyon likewise put on his.

Then did the Lord Chamberlain looſe the Sword where-with the King was girded; and draw it, and deliver it drawn into the Kings hands; and the King put it in the hands of the Great Conſtable, to carry it naked before him.

Then John Earl of Crawford and Lindſay, took the Scepter and put it in the Kings right hand, ſaying, Sir, *Receive this Scepter, the ſigne of royall power of the Kingdome, that you may govern your ſelf right, and defend all the Chriſtian people committed by God to your charge, puniſhing the wicked, and protecting the juſt.*

E

Then

Then did the King ascend the Stage, attended by the Officers of the Crown, and Nobility, and was installed in the Royall Throne by Archiball Marquesse of Argyle, saying; Stand and hold fast from henceforth, the place whereof you are the lawfull and righteous heir, by a long and lineal succession of your fathers; which is now delivered unto you, by authority of Almighty God.

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth.

Sir, You are set down upon the Throne in a very difficult time; I shall therefore put you in mind of a Scriptural expression of a Throne, 1 Chron. 29. 3. it is said, Solomon sat on the Throne of the Lord. Sir, you are a King, and King in Covenant with the Lord; if you would have the Lord to own you to be his King, and your Throne to be his Throne; I desire you may have some thoughts of this expression.

1. It is the Lords Throne; Remember you have a King above you, the king of kings, and Lord of Lords, who commandeth thrones: He setteth Kings on thrones, and dethroneth them at his pleasure: Therefore take a word of advice, Be thankfull to him, who hath brought you through many wanderings to set you on this Throne: Kisse the son, least he be angry; and learn to serve him with fear, who is terrible to the Kings of the Earth. 2. Your throne is the Lords throne, and your people the Lords people; let not your heart be lifted up above your brethren, Deut. 17. 20. They are your brethren, not onely flesh of your flesh, but brethren by Covenant with God: let your Government be refreshing unto them, as the rain on the mown grass. 3. Your throne is the Lords throne; beware of making his throne a throne of iniquity: There is such a throne, Psal. 94. 20. Which frameth mischief by a Law, God will not own such a throne; it hath no fellowship with him. Sir, There is too much iniquitie upon the throne by your Predecessors, who framed mischief by a law; such laws as have been destructive to Religion, and grievous to the Lords people; You are on the throne, and have the scepter, beware of touching mischievous laws therewith: But as the throne is the Lords throne, let the laws be the Lords laws, agreeable to his Word, such as are terrible to evill doers, and comfortable to the godly, and a relief to the poore and oppressed in the land. 4. The
Lords

Lords throne putteth you in minde, whom you should haue about the Throne; wicked Counsellours are not for a King upon the Lords Throne; Solomon knew this, who said, Prov. 25. 5. Take away the wicked from before the King, and his throne shall be established in righteousness: And Prov. 20. 8. A King upon the throne scattereth away all euill with his eys. 5. The Lords throne putteth you in minde, that the judgment on the throne should be the Lords: Take the exhortation, Jer. 22. from the beginning, The Prophet hath a command to go to the house of the King of Judah, and say, Hear the word of the Lord, O King of Judah, that sitteth upon the throne, and thy servants, and thy people, execute ye judgement, and righteousness, and deliver the spoiled out of the hands of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house, Kings sitting upon the throne of David. But if ye will not hear these words, I swear by my Self, saith the Lord, This house shall become a desolation. And verse 7. I will prepare destroyers against thee.

Sir, Destroyers are prepared for the injustice of the throne, I intreat you, execute righteous judgement; if you do it not, your house will be a desolation: But if you do that which is right, God shall remove the Destroyers, and you shall be established on your throne; and there shall yet be Dignity in your House, for your servants and for your people.

Lastly, If your throne be the throne of the Lord, take a word of encouragement against throne-Adversaries, Your enemies, are the enemies of the Lords throne: Make your peace with God in Christ, and the Lord shall scatter your enemies from the throne, and he shall magnifie you yet in the sight of these Nations, and make the misled people submit themselves willingly to your government. Sir, if you use well the Lords Throne, on which you are set, then the two words in the place cited, 1 Chron. 29. 23. spoken of Solomon sitting on the throne of the LORD, He prospered, and all Israel obeyed him, shall belong unto you, Your

people shall obey you in the Lord, and you shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four corners of the Stage, the Lyon King of Arms going before him, and proclaimed his Majesties free pardon to all-breakers of Penal Statutes, and made offer thereof: Whereupon the people cryed, *God save the King.*

Then the King supported by the Great Constable, and Marshall, and accompanied with the Chancellour, arose from the Throne, & went out at a door prepared for that purpose to a Stage, and sheweth himself to the people without, who clapped their hands, and cryed with a loud voice a long time, *God save the Kings*

Then the King returning, and sitting down upon the Throne, delivered the Scepter to the Earl of *Crauford* and *Lindsay*, to be carried before him: Thereafter the Lyon King of Arms rehearsed the Royal Line of the Kings upward, to *Fergus* the first

Then the Lyon called the Lords one by one, who kneeling, and holding their hands betwixt the Kings hands, did swear these words, *By the eternall and almighty God, who liveth and reigneth for ever, I become your liedgeman, and Truth and Faith shall bear unto you, and live and dye with you, against all manner of folks whatsoever, in your service, according to the nationall Covenant, and solemne league and Covenant.*

And every one of them kissed the Kings left cheek.

When these Solemnities were ended, the Minister standing before the King on his Throne, pronounced this blessing.

The Lord blefs thee, and save thee, the Lord bear thee in the day of trouble: the Name of the God of Jacob defend thee: the Lord send thee help from the Sanctuary, and strengthen thee out of Sion, Amen

After the blessing pronouneed, the Minister went to Pulpit, and had the following Exhortation, the King sitting still upon the Throne. Ye have this day a king crowned and entered into Covenant with God, and his people, look, both king, and people, that ye keep this Covenant,
and

and beware of the breach of it : that you may be the more carefull to keep it, I will lay a few things before you.

I remember when the solemn League and Covenant was entred by both Nations, the Commissioners for *England* being present in the East Kirk of *Edinburgh*, a passage was cited out of *Nehem.* 5. 13. Which I shall now again cite. *Nebemiah* required an Oath of the Nobles and people, to restore the morgaged lands, which they promised to doe; after the Oath was tendred, in the 13. v. he did shake his lap, and said. *So God shake out every man from his house, and from his labour, that performeth not his promise, even thus be it shaken out and emptied; and all the congregation said, Amen.* Since that time, many of those who were in covenant are shaken out of it, yea, they have shaken off the Covenant, and laid it aside. It is true, they are prospering this day, and think that they prosper, by laying aside the Covenant; but they will be deceived, that word spoken then, shall not fall to the ground, God shall shake them out of their possession, and empty them for their perfidious breach of Covenant.

The same I say to King and Nobles, and all that are in Covenant, if you break that covenant, being so solemnly sworn, all these who have touched your Crown, and sworn to support it, shall not be able to hold it on; but God will shake it off, and turn you from the Throne: And ye Noble-men who are assistant to the putting on the crown, and setting the King upon the Thron, if ye shall either assist, or advise the King to break the Covenant, and overturn the work of God, he shall shake you out of your possessions; and empty you of all your glory.

Another passage I offer to your serious consideration, *Jer.* 34. 8. after that *Zedekiah* had promised to proclaim liberty to all the Lords people, who were servants, and entred in a covenant he and his Princes to let them go free, and according to the Oath had let them go; afterwards they caused the servants to return, and brought them into subjection, v. 11. What followeth upon this breach; v. 15. v. *Ye were now turned and had done right in*

my sight in proclaiming liberty, but ye turned, and made them servants again. And therefore v. 18, 19, 20, 21. I will give the men that have transgressed, my Covenant, who have not performed the words of the Covenant, which they made before me, when they cut the calf in twain, and passed between the parts thereof, I will ever give them into the hands of their enemies, into the hands of them that seek their life, even Zedekiah and his Princes. If the breach of a Covenant made for the liberty of Servants was so punished, what shall be the punishment of the breach of a Covenant for Religion, and the liberty of the people of God? There is nothing more terrible to Kings and Princes, then to be given into the hand of enemies, that seek their life. If you would escape this Judgement, Let King and Princes keep their Covenant made with God: Your enemies who seek your life, are in the Land, if you break the Covenant, it may be feared, God will give you over unto them as a prey: but if ye yet keep Covenant, it may be expected, God will keep you out of their hands.

Let not the place ye heard opened be forgotten, for in it ye have an example of Divine Justice against Joash and the Princes for breaking the Covenant, 2 Chron. 24. 23 The Princes who inticed that breach, are destroyed: and in the 24. verse it is said: *The Army of the Syrians came with a small company of men, and the Lord delivered a very great Host into their hands; because they have forsaken the Lord God of their Fathers: so they executed judgment against Joash, and verse 25. His own servants conspired against him, and slew him on his bed, &c.*

The conspiracie of servants or subjects against their King, is a wicked course: But God in his righteous judgement suffered subjects to conspire and rebell against their Princes, because they rebelled against God: And he suffered subjects to break the Covenant made with a King; because he breaketh the Covenant made with God. I may say freely, that a chief cause of the judgement upon the Kings house, hath been the Grandfathers breach of Covenant with God, and the Fathers following his steps, in opposing

posing the work of God, and his Kirk within these Kingdomes; they broke Covenant with God, and men have broken Covenant with them: Yea, most cruelly and perfidiously have invaded the Royall Family, and trodden upon all Princely Dignity.

Be wise by their example; You are now sitting upon the Throne of the Kingdomie, and your Nobles about you, there is one above you, even Iesus the King of *Sion*; and I, as his servant, dare not but be free with you; Sir, I charge you in His Name, that you keep this Covenant in all points; if you shall break this Covenant, & come against his Cause, I assure you the controversie is not ended between God and your Family: but will be carried on to further weakning if not the overthrow of it: But if you shall keep this Covenant, and befriend the Kingdom of Christ, it may be from this day, God shall begin to do you good, although your estate be very weak, God is able to raise you, and make you reign, maugre the opposition of all your enemies: And howsoever it shall please the Lord to dispose, you shall have Peace toward God, through Christ the mediator.

As for you who are Nobles and Peers of the Land, your share is great in this day of Coronation, ye have come and touched the Crown, and sworne to support it, ye have handled the sword and the Scepter, and have set down the King upon his Throne.

1. I charge you keep your Covenant with God; and see that ye never be moved your selves to come against it in any head, or article thereof, and that ye give no counsel to the King to come against that Doctrine, Worship, Government and Discipline of the Kirk, established in this Land, as you would eschew the judgement of Covenant-breakers. If the King and ye who are engaged to support the Crown, conspire together against the Kingdom of Christ, both ye that do support, and he that is supported will fall together. I presse this the more, because it is a rare thing to see a King and great men for Christ; In the long Catalogue of kings, which ye have heard recited this day, they will be found few who have been for Christ.

2. I charge you also, because of your many Oathes to the King; that you keep them inviolably. Be faithfull to him.

him according to your Covenant, the Oathes of God are upon you, if directly, or indirectly, you doe any thing against his Standing, God, by whom ye have sworn, will be avenged upon you, for the breach of his Oath.

And now I will shut up all with one word more to You: Sir, You are the onely covenanted king with God and his People in the world: Many have obstrusted Your entry in it: Now seeing the Lord hath brought you in over all these Obstructions, onely observe to do what is contained therein, and it shall prove an happy time for You and Your House. And because You are entred in times of great difficulty, wherein smal strength seemeth to remain with You in the eyes of the world, for recovering Your just power and greatnesse; Therefore take the counsel which David, when he was a dying, gave to his son Solomon, 1 King. 2. 2, 3. *Be strong and shew thyself a man, and keep the charge of the Lord thy God; to walk in his wayes, and keep his commandments, that thou mayest prosper in all that thou dost, and whettersoever thou turnest thyself.*

After this Exhortion, the Minister closed the whole Action with prayer, and the XX. Psalm being sung, he dismissed the People, with the Blessing.

Then did the Kings Majesty descend from the Stage, with the Crowne upon his head, and receiving again the Scepter in his hand, returned with the whole Train, in solemne manner, to his Palace, the Sword being carried before him.

FINIS.